

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

14de aargang.

Winnipeg, Manitoba, Første Nr. i Februar 1938

Nr. 3

Søndag Septuagesime.

Matt. 20: 1-16.

Av past. O. L. Falkeld.

Mændene i dagens evangelium blev kaldt til forskjellige tider. Denne tidsforskjel finder sted, naar vi se hen til jordens folkeslag og evangeliets gradvise forplantelse i verden. Gud har like fra den tidligste morgen kaldt arbeidere, og vi vet, ifølge hans ord, at denne Guds kaldelse skal fortsætte til dagenes ende.

Himmeriges rike, heter det, lignes med en husbonde, som gik ut forat leie arbeidere til sin vingård. Ved husbonden betegness Gud og Vingården Guds menighet paa jorden.

Enhver troende kristen, hvad enten han er lærer eller lægmand, er i denne henseende blandt de kaldede og har forpligtelse til at arbeide og bære mange gode frugter. Hvor lang arbeidstiden skal være for den enkelte, vet ingen. Nogle arbeide gjennom et langt liv, medens andre kun nogle faa aar. Du husker Johannes den Døpers arbeidstid varte kun nogle maaneder; men du, for et vældig og stort arbeide han var kaldt til og som han fik naade tilat utføre paa den korte tid.

Guds menighet behøver arbeidere til alle tider—mænd og kvinder som vil forkynde til en fortapt slegt det evangelium der er en Guds kraft til salighet for hver den, som tror. Gud har ordnet det saa, at alle hans disciple er Kristi tjenere og lemmer; enhver for sin del, og han vil, at lemmerne skal ha like omhu for hverandre, saa at hvad enten eet lem lider, lider alle lemmerne med, eller eet lem blir holdt i ære, glæder alle lemmerne sig med! Var dette blot erkjendt og troet, saa vilde det se anderledes ut i vore menigheter. Dygtige arbeidere er her mangel paa i vore dage. Ikke saadanne som ønsker sig et let og behageligt liv, slike burde aldrig tænke paa at bestige den kristnes talestol, ti de hører ikke hjemme der. Dette er heller ikke enmandstjeneste, men manges. Det er Herren ved sin Aand som kalder arbeidere—og som gir dem gaver og sætter nogle til apostler, nogle til evangelister, og nogle til hyrder og lærere. Ven, du som er kaldt, staa ikke ledige paa torvet enten du har mange eller faa talenter og Gud vil ved sin Aand hjelpe og velsigne arbeidet og sjæle vil vindes for himlen; ti lediggang og efterladenhed i omsorgen for sin egen og andres frelse fører til døden. Naar vi skuer ut over og ser de myriader av menneskesjæler paa vor klode, svimler det ved tanken paa alle disse burde ha arbeidere, som kan samle dem ind ellers vil de gaa slip av en salig evighet.

De sande arbeidere er ikke av sig selv komme ind i arbeide, de er kaldte av husbonden og mottok kaldsbrev av Ham selv, derfor er de under al vingårdens møie og glæde tilfredse. Ved at de mottok kaldet aapnet for dem frelse fra den evige død. De lærte sin synd og fortapte tilstand og indbydelsen at ta imot naaden. Synden staaar arbeidet imot, og den voldet møie. Ingen sand arbeider slipper fra denne hjerterorg. At lide ondt hører saa væsentligt til en sand og levende kristendom, at det endog er en formaning fra Paulus til Timotheus: “lid ondt” (2 Tim. 4, 5.) Formeningen glæder dem, som fattige i aanden dog er rik i Gud, som fattige i verden, fattige paa egen ære og ros, fattige paa egen visdom, godhet og retfærdighet, men har lært at fly til naaden alene og har sin rigdom i den—som driver os atter til Jesus, til korset, til blodet, til naaden, saa er alt godt og vel. Mismot kvalte aldrig Jesu iver; han holdt ved, indtil hans verk var fuldbragt. Jesus hadde altid et modigt hjerte, altid fuld med den inderligste ømhet; men ogsaa altid den praktiske mand; hverken motløshet, foragt eller menneskers ros hadde nogen indvirkning paa Ham. Og la os følge i Mesterens fotspor og vite “at hvad som ret et skal vi faa”—Den blir en naadeløn. La os derfor ikke knurre, men altid vitende, at lønnen, efter arbeidsdagen er av naade, et evigt liv, evig salighet. Og den er stor nok og værd at arbeide for. Falder arbeidet ofte tungt for den oprigtige og redelige arbeider—blir det endmere for dem som træller under loven. Det er ikke kjærlighetens lyst til arbeidet. Det gaar saa tungt for lovtrællensarbeider for lønnen d.e. et daglønnarbeide og ikke som i “deres Faders for-

Head Norwegian Lutherans



REV. J. A. AASGAARD



REV. I. IVERSON, Ph.D.

(Beretning om Dr. Iverson's indsættelse til Formand for Kanada distrikt findes paa side 3 av dette nummer. —U.)

retning” — Det rette vingårdsarbeide er med al dets møie let: Mit aag er gavnlig, og min byrde er let.” Haapet om evig naadeløn, hvile og beskuelse av Ham som har kaldt dem ind i arbeidet gjør at arbeidet blir det.

Saa har vi ogsaa dem iblandt os som er meget ivrige i at arbeide paa en vis maate for andres frelse, men der er ingen iver for deres egne sjæle, der er intet arbeide for deres egen salighet. Er du kjære læser en av disse — Jeg bare spør og du faar selv svare.

Tænk indog i den ellefte time, like før enden, før Jesus gjenkomst staaar mange ledige paa torvet og mener at intet er saa behagelig som at vandre omkring paa torvet og nyte de usle glæder — Ja paa livets torv, hvor menneskene vandre frem og tilbake, midt i verdens vrimmel, ledige og gape snart paa det ene og snart paa det andet. Dit gaar mængden idag, smaker og jager efter Sportlivet. Her sidder dem ledige i aandelig fangenskap. Endog mghd. ledere, paa mange steder driver Sporttorvet som den bedste og eneste methode for at hjelpe og bevare ungdommen. Der er idag paa mange tale stoler mænd som vilde være bedre om den var tom; ti der er en aapenbar mangel paa iver, kjærlighet, aandelig kraft og bekymring for sjæles frelse.

Er det at undres over om mange av de mere vaakne ser med sorg paa fremtidsarbeide i vingården? Mon tro om apostolens profeti nærmer sig, naar han sier: “Ti tiden er der, at dommen skal begynde fra Guds hus; men begynnder den først fra os, hvad ende vil det da faa med dem, som ikke tror Guds evangelium? (I Pet. 4: 17). Kan man undres over om flere og flere tror vi er komme forbi den ellefte time og ind i den tolvte-aftentimen og snart saa kommer natten, da ingen kan arbeide.

Broder, søster i Herren! Vaak og arbeid til enhver tid og bed, at I maa aktes værdige, og bevar det som er dig betroet og styrk det øvrige som vil dø. Amen.

Herren skal være din Tillid.

Ordsp. 3, 26.

Ja, han alene! Men er han det? Prøv dig nøie!

Der er nok mange andre ting du sætter din lit til, som vil bli for langt og regne op her. Men er Herren i troen blit ditt lys og din frelse, din daglige tilflugt, hele din tillit—da kan du være sikker paa at han holder sine løfter og vil være alt for dig. Han er trofast. Han svigter ikke, skuffer aldrig, han forlater ingen som sætter sin lit til ham. Han er nær hos alle som kalder paa ham. Han tar sig altid av den ensomme og forlatte, den som er sorgfuld og bedrøvet og som ingen hjælper har. Dem tar han op i sin Faderomsorg saa de med sandhet kan si: Herren er min Hyrde, mig fattes intet! Derfor, la Herren altid og under alle omstændigheter være din tilflugt og din styrke!

I en avde kriger England førte i sine kolonier tapte en av soldatene armen og bægge sine ben, merkelignok levede manden alikevel, og førtes hjem til England. Da Dronning Victoria fik høre tale om ham, besøkte hun straks Hospitalet hvor manden laa.

Efter en stunds forløp og samtale spurgte hun: Har de nogen venner? Manden svarte: Hvad behov har jeg for venner naar De er min ven? Med taarefyldte øine gav Dronningen straks den befaling at han skulde flyttes til et hyggeligt hjem, hvor alle hans behov skulde bli tilgodeset. Hun skulde selv betale hans underhold. —

Hvad var det vel som gjorde at Dronningen fattet denne godhet for manden og drev hende til at dra omsorg for ham? var det av den aarsak at hun behøvede ham? Aa nei! det var hans hjælpeløse tilstand og den tillit han hadde til hende, som fremkaldte hendes deltagelse. —

Saaledes er det ogsaa med den Herre Jesus. Der er vor nød, vor trang vor troende tillitsfulde bøn som drar hans rike velsignelse ned til os, intet er ham saa til bahag som vi liter paa hans godhet, sætter hele vor tillit til ham og venter al guddommelig hjelp og miskunhet av ham. Og intet mishager ham saa som vor vantro og mistillid. Ved troen aapner vi for ham hjerte og hender til og motta alt vi behøver. Ved vantro tillukker vi selv den naadedør hvorigjennem han saa gjerne vilde gaa ind til os med al sin naade og gave.

Husk altid paa at Herren skal være din tilflugt, den du sætter al din lit til.

(N. B. i For Fattig og Rik.)

“Han var min læse-kammerat.”

Budet kom at han var syk. En gammel ven fik høre om det og han maatte ind og se sin gamle ven paa hospitalet. Vi fik anledning at være med. Manden paa hospitalet var meget syk—syk indtil døden. Men ikke for syk til at tale — og ikke syk nok i sjælen at ville tale om Gud. Det blev helst verden og dens gjøremaal som blev drøftet. Resten fik presten gjøre.

Men det var ikke greit. Den syke mand var næsten døv. Baade fysisk døv og tilsyneladende ogsaa aandelig døv. Og lampen holdt paa at slukne litt om senn.

De var gamle begge — baade den syke mand og hans ven som absolut maatte see ham. “Han kan jo ikke høre” blev det sagt. “Hvorledes kan man række ham?” Den sykes ven mente at kunde man bare ha et kart med et Bibelsted paa — eller en traktat som kunde fange hans opmerk-somhet. Det var omsorg i den gamle vens hjerte.

Og her kommer tanken i dette lille stykke. Hvorfor var han bekymret over den syke — serskjilt bekymret? Her er grunden, “Han var min læsekammerat.” Mange aar hadde henrundet — men *minderne* — *minderne* om konfirmations dagene hadde ikke blit glemt. Det dukket frem igjen naar lyset av evigheten begyndte at brænde.

Der er mange sløve konfirmanter. Det er mangt som ofte er tungt for den som underviser. Men det er et fint baand som binder konfirmanterne sammen. Kanske endog i det sløve hjerte kan det ogsaa engang i livet ha sin betydning, dette, “Han var min læsekammerat.” Kanske det som var kun et ytre baand kan bli en indre omsorg ved Guds naade. Slik kan Gud handle.

Men naar konfirmanterne kommer til hel klarhet i sit Gudforhold, da de blir

søskende i Herren — da først kommer det til sin ret. Men det ligger noget selsomt og vakkert i dette, “Han var min læsekammerat”, først naar dette vers har blit en levende virkelighet i hjertet:

“Der gives ei jordisk slektskab
Ei blodets det sterke baand,
Som saa binder hjerte til hjerte
Forener saa aand med aand:
Som dette at have tilfællses,
En tro og en frelser sød
Som bønn av den samme fader,
Og født i et moderskjød.”

—A. M. Vinge.

Der skal bli lys (Sak. 14, 7).

Da Sakarias skrev ovenstaaende skriftsted var det en hentydning til den herlige lyse tid som skulde oprinde over folkeslagene paa jorden ved Jesus Kristus. Derfor kan vi trygt anvende det paa os selv.

Der ligger en stor trøst især for alderdommens tid i de ord: “Mot aftens tid, da skal der bli lys.” Vi maa som Asaf undertiden tænke paa de fordums dage, paa de længst fremfarne aar (Sal. 77, 6). Naar vi da ser tilbake over alle Herrens velgjeringer mot os, kan vi av hjertet gjøre salmistens hallelujasalm til vor og synge med ham: “Jeg vil love Herren saalænge jeg lever; jeg vil lovsynge min Gud saalænge jeg er til” (Sal. 146, 2).

Det er jo en god beslutning at komme til for alle, enten det er unge eller gamle. Det er godt for os allesammen at grunde paa Herrens befalinger og komme hans lov i hu til enhver tid. Er vi ikke av dem hvorom Jesus sier: “Det folk som sat i mørke, har set et stort lys, og for dem som sat i dødens land og skygge, for dem er et lys oprundet” (Matt. 4, 16). Er vi ikke rundne av hedningerot eller æt? Jesus, vort livs lys, bestraaler alle vore veier her i bokins dale.

Vandre vi end likesom i mørke naar vore synder kaster sin skygge over vor tros frimodighet, saa letter dog Aanden for os taaken, saa vi faar se Herrens herlighet likesom i et speil (2 Kor. 3, 18). Herren vil dog føre os ut til lyset. Vi skal se med lyst paa hans retfærdighet (Mika 7, 9). Vor tro kan til tider være svak og vaklende, men hanger og klamrer sig dog til Jesu værdskyld, at vi i ham har og eier alle Herrens barmhertigheter; vi vet det var Guds vilje at verden skulde bli frelst ved ham. For over 1900 aar siden kunde Jesus si til sin fader at gjerningen han skulde gjøre var fuldført; og det store “fuldbragt” han ropte ut paa korset derute paa Golgata høi lyder endnu med saa sterk en klang at ekkoet har snart gaat verden rundt til alle folkeslag. Han som sitter paa den hvite hest “dreg ut, med seier og til seier” (Aab. 6, 2). Følger vi Guds ord i tro, om vi end ikke altid kan se saa klart som vi ønsker, er dog hans ord like sandt og skal staa trods vor ringhet og forunklede syn. Vor lettroenhet skal ikke gjøre Guds trofasthet til intet (Rom. 3, 3). Jesus sier: “Jeg er verdens lys; den som følger mig, skal ikke vandre i mørket, men ha livsens lys” (Joh. 8, 12). “Like til eders alderdom er jeg den samme og til I faar graa haar, vil jeg bære eder” (Es. 46, 4). Ja, Herren vor Gud vil bære, “de evige arme” (5 Mos. 33, 27) omslutter de gamles dage med miskundhet; i deres svakhet blir han deres kraft; “ti han vil kraftig støtte dem hvis hjerte er helt med ham” (2 Krøn. 16, 9). “Herrens ord er lys, utsaadd for den retfærdige,” det lysner op i de mørke stunder; er han ikke “livets kilde? I dit lys ser vi lys” (Sal. 36, 10). “Herren er god og retvis; derfor underviser han syndere om veien” (Sal. 25, 8). Naar dagen hel-der og skyggene blir lange “gaar Jesus ind for at bli hos dem” med velsignelse og fred. Det er ofte den bedste tid for et alderstegent Guds barn. Dets svalende tusmørkes tid blir mere rolig og stille; ti det lange livs stræv har lagt sig og ender som dagen i en herlig og skjøn solnedgang, dæmpet men dog klar.

“Det er dagen som er kjendt av Herren.” Over alle deres tanker og liv hviler et stille, mildt alvor; ti de vet at den store dag nærmer sig med raske skridt da de skal staa ansigt til ansigt med sin Gud. Men troens øie ser klart at alle Herrens forjættelser er “ja og amen” i Kristus Jesus, for hans store forsonergjernings skyld; ti hans liv, død, opstandelse og himmelfart, har

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
Cabri, Sask.

Published semi-monthly. Subscription price:
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to

Mr. Josef Haave,
Naicam, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the
RUNDSCHAU PUBLISHING HOUSE,
Winnipeg, Man.

DR. IVER IVERSON INDSÆTTELSE. Hyrden's læsere blir i dette nummer kjendt med den, ved distrikt møtet forleden sommer, valgte formand, pastor Iver Iverson, Ph.D., fra Maplebay, Minn. Hvorvel om ikke Dr. Iverson tilflytter, ifølge beretning, før end i mars saa er han nu distriktets officielle formand. Hyrden, som distriktets officielle organ, vil herved tilnyske Dr. Iverson med familie Guds rike vel-signelse baade til legeme og sjal i utøvelsen av formandstillingen i den Norsk Luther-ske i Kanada.

SKRIV TIL HYRDEN. I det senere har det vært noget skralt med indsendelser av Norsk læsestof for bladet. Er taknemmelig til alle som skriver. Hyrdens spalterum staar aapne for saklig diskussion om hvilken som helst arbeidsgren i vort samfund. Oplysning, klargjørelse og veiledning i kir-kens arbeide trænges. Husk tiden for ind-sender: læsestof der kommer inden den 1ste optakes, om rum gives, i andet nummer i maaneden. Det som kommer efter den 1st og inden den 15de kommer i første num-mer i næste maaned. Merk eder dette. —U.

aapnet himmellandets port for den svake synder; han gjør det for sin egen skyld, forat vi maa frelses og hans store navn forherliges. Vi selv har intet hvormed vi kunde være ham velbehagelig. "Vi fattes ære for Gud." Kun i Jesu rene, skyldfrie blod er der "naade over naade," at vi ved ham kan bli sat "ind i hans himmelske rike" naar disse jordiske taaker forsvinder. Vi tør tro at han, som bar os i alle fortidens dage, vil endnu efter sin store barmhjer-tighet og for sin kjærlighets skyld bære os; og efter sin miskundhets fylde, vil han efter de dunkle dage gi os "lys ved aftens tid." Alle dem som vil vandre paa Herrens veier i oprigtighet, skal efter hans løfter se lys saa store og herlige at de kan si: "I al deres trængsel var der ingen trængsel." "Is-rael blir frelst ved Herren med en evig frelse; I skal ikke vorde beskjemmede og ikke vorde tilskamme i al evighet."

Men endnu er vi ikke naadd helt frem til maalet og fremtidens veier ligger i taake; men over taaken skinner tusen sole, som lyser med klarhet. Her er en glans-straa for os gamle: "Plantet i Herrens hus, blomstre de i vor Guds forgaarde. End i graahærdet alder skyter de friske skud, de er friske og grønne for at kundgjøre at Herren er retvis, han, min klippe, og at der ikke er uret i ham" (Sal. 92, 14—16). Her er en anden sol, fuld av lys og trøst og rig-dom for alle Guds barn som tror paa Jesu navn til frelse og salighet: "Eders hjerte forfærdes ikke, tro paa Gud og tro paa mig! I min faders hus er der mange rum, var det ikke saa, da hadde jeg sagt eder det, ti jeg gaar bort for at berede eder sted, og naar jeg er gaat bort og har beredt eder sted, kommer jeg igjen og vil ta eder til mig, for at ogsaa I skal være hvor jeg er" (Joh. 14, 1—3). Salige ord av vor frel-sers egen mund. Vor fortid, nutid og frem-tid er i Herrens haand. La os derfor van-dre i lyset, at vi engang av naade for Jesu skyld alene maa faa del iblandt lysets fri-kjøpte skarer, hjemme i den himmelske stad, som beskrives i de to sidste kapitler av vor kjære bibelbok: Jerusalem, du lyse, rene stad. — Med elven klar. — Gud give os at vandre rad i rad. — Ved havets glar. — Harpenes klang skal øke sangens lyd. — Naar jublen gaar i hellig himmelfryd.

Naar vi er der i Guds og lammets her-lighets lys, i den evige lange dag, da er synd og sorg for alltid borte, og "aldrig jeg behøver mer at bære for muligheten av en syndig lyst." Tro og haab er forsvundet i beskuelen av vor store frelser og barm-hjertighetens Gud, som gjorde det mulig for alle dem som længtet og higet efter frelse at komme hjem. Da skal straalene av hans klarhets glans, som hernede blev gjennomstunget paa korsets træ, for at er-

hverve os livet og glæden og saligheten fal-de paa os. "Salige er de som hunger og tørster efter retfærdighet; ti de skal mæt-tes" (Matt. 5, 6). Ja, vi skal mættes naar vi vaakner ved hans skikkelse (Sal. 16, 15). Ti "der skal vi vorde ham like, og se ham som han er" (1 Joh. 3, 2). Deilige dag naar vi for tronen staar i retfærdis skrud, med palmegren omkring i lys vi gaar, en Jesu brud. Al dunkelheten svandt, nu aabenbar vi frydes skal med livsens krone klar.

Trofaste Gud, himmelens og jordens fa-der, tak, ja evig tak, at du vilde aapne him-melporten for os i din elskede søn. Kjære herre Jesus, evig tak, at du vilde forløse os fra evig fortapelse! Be for os, at vi dog maa bli din store smertens løn og la os engang fuldkommen frydes i lysets her-lighet hos dig, hvor ingen nat eller mørke er, der hvor alt er opklaret i det evige lys. Det vet vi du vil gjøre for din egen skyld. Vi ber i dit hellige frelsers navn. Amen.

—Mrs. Lars Knudsen,
Sawyer, Wis.
(Lutheraneren.)

Da vækkelsen kom til Melø i Helgeland.

Ved J. M. Pedersen, Northfield, Minn.
(Fortsat.)

Dette møte var paa gaarden Helsa, og dit kom en mængde folk, saa det store hus blev fuldpakket. Den tid var det ikke saa man-ge fine møbler i stuerne paa landsbyden, der tok op plads. Folk sat paa hjemla-vede bænke eller tykke bord som var lagt paa et par stole, saa der blev rum for man-ge i de store husene. Men eftersom væk-kelsen bredte sig ut saa blev dog de fleste huse for smaa. Folk blev grepet mer og mer, især av ungdommen. Det blev ikke spørsmaal om hvad slags veir det var, regn eller solskin. Man reiste for at høre ta-leren og den blinde sanger, der med hodet løftet mot himlen sang de forskjellige sange f. eks.: Tror du paa Jesus, min ven? Er du ei omvendt saa skynd dig og kom! Vent ikke lenger, det kan bli for sent, mange har gjort, men de har det ei ment.

Ja, der blev stor bevægelse blandt folket. Naar vi ungdommer træffes saa var det første vi spurte hverandre: Hvorledes staar det til med dig? Har du faat tro dig frelst eller staar du paa valgets standpunkt? Kjære ven, om saa er, vælg Jesus og kom i forening med hem. Det er herligt at være et Guds barn og faa tro sine synders for-ladelse for Jesu skyld. Man kunde se store flokke av ældre og yngre staa i samtale baade før og efter opbyggelsene. Man sluttet at tale om veir og vind og om det var noget fiske. Det store spørsmaal var: hvorledes jeg skal bli frelst og faa min nabo og kamerat med mig paa himmelvei-en? Hvilken herlig tid! Folk forlot alt som kunde undværes og var med paa mø-terne hver dag. Sjæle lagdes hver dag til det tal som vilde følge Jesus og bli frelst.

Men saa var det dem som begyndte at spaa at dette gaar nok forlangt. Dette er nok sværmeri og lette veiløpere. Presten stod op i møterne og talte imot vækkelsen og dette sværmeri. Det gik saa rent for fort at en kan være ugudelig en dag og næste dag er han frelst. Det er noget man-ge ikke kan forstaa, at det gaar saa let at bli et Guds barn.

Men bibelen fortæller os at det gaar an. Det tok ikke Sakkæus længe fra det at han i toldboden sat som en bedrager til han fra morbærtræet fik se Jesus, der tok ind i hans hus og Sakkæus var en frelst mand. Likesaa røveren paa korset og med mange fler. Bare Guds aand faar overbe-vise mennesket om synd og naade.

Det blev en gjennomgripende vækkelse, som spredte sig over hele Melø sogn, som er en av de største bygger i hele Nordland. Det kom folk til møterne fra Røddø og Tjongsfjord og det var en masse folk paa møterne. Kaptein Blaauw reiste saa ut til Røddø (nu Røddøy) og ogsaa der brøt det ut vækkelse gjennom vinteren og mange blev frelst.

Næste sommer kom det paa tale samle penge til opførelse av et samlingslokale el-ler bedehus som vi kaldte det. To av de ledende mænd i vor midte gik rundt og fik folk til at skrive paa for at faa op et bedehus paa Osamoen. Det blev snart sub-skribert penge nok til at bygge huset. Jo-han Engo og Ole Osa stod i ledelsen for at faa det opført. Der blev mange gode møter holdt. De nyfrelste sang av hjer-tens lyst.

(Fortsættes.)

Dødsfald.

En av de første settlere ved Laugheed, Alta., er vandret bort. Mr. Charlie Thore-son, døde mandag den 10de januar 1938. Han hadde vært daarlig med hilsen i no-gen tid. Han døde av kreft i hjernen.

FOR HJEMLANDS TUREN vælg altid DEN NORSKE AMERIKALINJE

Naar man reiser med de norske passasjerbaater ss. BERGENSFJORD og ss. STAVANGERFJORD faar man det fulde utbytte av hjemlandsturen. Man er faktisk "hjemme" i det øieblikk man kommer ombord. Og saa hyggelig er tu-ren at man synes de syv og en halv dagene fra Amerika til Norge er korte nokk. Planlegg reisetiden slik at De kan reise med Norskelinjen. Da blir De vel tilfreds med hele turen.

Seilinger fra New York:

BERGENSFJORD, January 26, 1938 BERGENSFJORD, March 2, 1938
STAVANGERFJORD, February 9. STAVANGERFJORD, March 16, 1938

Skandinaviens nyeste, hurtigste, moderne passasjerskib "OSLOFJORD" gaar inn i ruten i sommer med seiling fra New York 18de juni. Bestil billett i tide. "OSLOFJORD" vil føre Norsk-kanadiernes hjemlandsferd fra Halifax 20de no-vember 1938.

DEN NORSKE AMERIKALINJE 278 Main Street, Winnipeg, Manitoba

Husholder Over Guds Mangfoldige Gaver.

PASTOR IVAR SAUGEN, CALGARY, ALTA.
Kanada Distrikt Finans Sekretær.

Gode husholdere.

Et aarstid siden eller mer, hørte vi me-get angaaende tre mend som blev begravet levende i en gammel grube øst i Canada. Disse mænd hadde nemlig gaat ned i gru-ben for at bese den, og saa ramlet det sam-men over dem. Hele landet var rørt. Det var paa hver mands tunge. Mange graat, og mange bad for dem. Offervillighet vi-ste sig idet folk arbeidet nat og dag for at faa dem løs. Andre gav av sine gaver til hjelp.

Hvad var det for noget?

Jo, det var tre liv. Disse tre gik døden i møte langt der nede i jorden; og det var om-at-gjøre at redde dem. Alt dette var i sin fuldeste orden.

Men idag taler Herren om noget som er uendelig meget større end at redde tre mænd fra legemlig død i en grube.

Hvad kan det vere, sier du? Læs Ors-progene 24, 11-12. "Red dem som hentes til døden..." Og den Herre Jesus siger: Gaar ut i al verden, og gjør alle folkesalg til disipler..." Læs saa igjen Orsp. 24, 12. Hvad gavner det et menneske om han vinder den hele verden, men tager skade paa sin sjæl" siger Herren i Matt. 16, 26. Den værdi sætter Han paa en sjæl. Hele verden har intet at betyde mot EEN MEN-NEKESJÆL.

Som GODE husholdere kræves det der-for at vi er tro. At vi er med at redde disse dyrkjøpte sjæle fra evig fortapelsen.

Det er evig liv eller evig fortapelse. En-ten eller. Og du og jeg, prest eller men-nighets-medlem er an betroet denne gjer-ning, i den lokale menighet og i Samfun-det som et hele.

Mange graat, bad, og offret for de tre mænd fengslet i gruben. Spør saa: Hvor

Hans død kom ikke uventet. Han hadde ingen frygt for døden; ti han hadde op-gjort sin sak med Gud for længe siden, og var fortrolig med sin frelser.

Charlie Thoreson var født den 27de de-cember 1872 i Nanestad Norge og kom til Minnesota 1889, i aar gammel, og besatte sig ikke langt fra Madison, Minn. 21 aar gammel blev han gift med Lina Hauge. Her ved Madison drev han farming mange aar. I 1905 reiste han op til Laugheed, Alta., med sin familie og tok op homestead land. 8 mil nordøst fra Laugheed, og bodde der til sin død. Hans hustru og 5 sønner, 6 døtre overlever ham. Han blev begravet fra Trefoldighets kirke, og gravlagt paa Trefoldighets kirke gravlund, under stor deltagelse. Undertegnede forrettet baade i kirken og ved graven, og talte paa norsk over Joh. 14, 1-4, og paa engelsk over Luk. 10, 41.

—Dr. H. T. Egedahl.

En hædersmand vandret bort.

Mr. Ole Nysetvold, Chanvin, Alta., døde tirsdag den 2den november 1937. Han hadde vært lit daarlig med helse i nogen aar. Dog kom hans død noget uventet alikevel.

Mr. Ole Nysetvold var født den 28de mai 1875 i Holtaalen prestegjeld, Norge. Kom til Twin Valley, Minnesota, i 1882. Her drev han farming i mange aar. I 1906 reiste han op til Chanvin, Alta., og tok op homestead land 10 mil nord fra Chavin. hvor han blev boende til sin død. Han blev gravlagt paa Battle River gravlund, og begravet fra Battle River kirke. Under-tegnede talte baade hjemme og i kirken, og forrettet ved graven. Hans hustru 6 søn-

meget har vi bedt, graat, og offret for vort menighets og Samfunds arbeide? Hvor of-te beder du for vore Kristelige skoler? Vort missions arbeide baade paa hedningemar-ken, og her hjemme? For barmhjertighets-arbeidet? For Pensions saken? Hvor me-get av offer blir det?

Aaret 1937 er til ende. Indsamlingen for Samfundets gjøremaal er begynde for 1938. Vil du gjøre HVAD DU KAN? VIL DU? VIL DU?

Saa mange sier: "Det kan ikke lade sig gjøres." Det ser saa umuligt ut. Men sandt som en har sagt: "Pessimism is the greatest curse in the work of the Church." Det er merkelig hvad som kan gjøres i det ene som i det andet naar vi har vilje til. La os derfor ind under Guds søkelys og la Ham bestemme om vi er GODE hus-holdere. Og er vi det, saa vil vi ha eet maal: HERRENS ÆRE OG HANS RI-KES FREMME, ved bøn og tro, samt ihærdig arbeide og offervillighet. Er vi paa Guds side, kan vi si med Paulus: "Er Gud for os, hvem er da mot os?"

La os heller ikke glemme at det er over GUDS GAVER vi er husholdere. Vi glem-mer det saa let. Derfor er det om-at-gjøre at vi ikke lar Herrens sak være den første som der knipes ind paa naar der er smaat om penge.

Det vilde kanskje bli et praktisk regne-stykke om vi holdt regning over alle pen-ge-utlag, og saa efter hvor meget der gaar for eget bruk, baade det nødvendige og det som kunde undværes; og saa hvor meget for Herrens sak. Mange av os vilde helst faa en hel del at de Herren om tilgivelse for.

Er vi GODE eller DAARLIGE hushol-dere?

—Ostrem.

Radio Broadcast.

There have been several that have asked about a Scandinavian broadcast from Cal-gary. Up to this time it has been impossible for me to do anything, but I am happy to say that we now have made some arrange-ment to send out a few programs over the air from Calgary.

Our first broadcast will be on Sunday, Febr. 20, at 4 p.m. over station CJCJ, 690 kilocycles. These programs will be in the Scandinavian language.

—Ivar Saugen.

Jul i Vesterheimen.

Det er undertegnede en glæde, at anbe-fale til vort norske læsende publikum, det sidste utkomme hefte av: "Jul i Vesterhei-men". — Redaktøren av samme: Hr. A. M. Sundheim, saa — vel som alle de an-dre, som har ydet noget til dette, meget vakkert utstyrte, samt indholderike julehefte, fortjener tak, — for godt utført arbeide.

Dette hefte fortjener stor utbredelse i-blandt vort folk. Dersom du, som læser det-te, ikke allerede har forskaffet dig et ek-semplar av: "Jul i Vesterheimen", — saa bør du skrive til: Augsburg Publishing House, 425 Fourth St., South, Minneapo-lis, Minn., med det aller første. Send \$1.00, og du vil faa det sendt til dig, portofrit.

(Beklager at denne anmeldelse kommer saa sent.)

—K. O. Kandal.

For God so loved the world,
that he gave his only be-
gotten Son, that whosoever
believeth on him should not
perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

He that believeth on him is
not judged; he that believeth
not hath been judged already,
because he hath not believed
on the name of the only be-
gotten Son of God.

Winnipeg, Manitoba, First Nr. in February 1938

The Eternal Christ.

"Jesus Christ is the same yesterday and today, yea and forever". Heb. 13: 8.

The theme of the Book of Hebrews is "The Eternal Christ", and Heb. 13: 8 is the theme-verse. Read the Letter in the light of this verse, not once but repeatedly, and you will behold anew "The Eternal Christ." Again and again like and oft-sung refrain extolling the majesty of our Lord Jesus Christ, and the glory of His redemptive and saving work come the words 'endless', 'eternal', 'forever', 'once for all', 'perfect', 'unchangeable', 'living', 'abiding'. Yes, Christ belongs to mankind's "yesterday" for His redemptive life and work have for all time become a part of man's history. Christ belongs to mankind's "today" for still must men reckon with His living Presence. And He belongs to mankind's "tomorrow" for according as they reckon or fail to reckon with Him so shall be their eternal destiny.

Apart from Christ we have but a brief earthly "yesterday", "today", and "tomorrow." But if Christ has entered and become a personal part of our "yesterday", and if we are living in Him "today" and from day to day, we face not merely a brief "tomorrow" but an endless eternity with Christ.

How gladdening to know that this eternal, changeless Christ is my own; to know that I have entered the New Year with Him, and that however small may be the portion of it allotted to me, I shall, by His grace, live that portion in Him and unto Him! How strengthening to know that I have builded my life upon the Rock of Ages! How assuring to "rest in His unchanging grace"! How comforting to pray:

"Change and decay in all around I see;
Oh, Thou who changest not, abide with me."

To dwell in the unchanging Christ means to be changed. "By the grace of God I am what I am". That was Paul's testimony to the changing power of God's grace in Jesus Christ. Paul had done nothing, Christ had done all. Every soul outside of Christ (who has learned to know of Him), if honest must confess: "I am what I am because I have rejected His grace." Every believer beset by fear, failure, sin and defeat, if honest must confess: I am what I am because I have appropriated so little of His grace". If I who have professed Christ so long am showing forth few if any of the fruits of His grace what may be the reason? Perhaps I am satisfied to remain as I am. Perhaps I am simply unwilling to be changed; at some point or other I am still refusing to let go the sin-nature and the self-life. Perhaps down in my heart I am doubting His power to change me. It may be I am forgetting to think Him for the grace which He has bestowed.

"Oh the grace that bought me!
Oh the grace that sought me!
Oh the grace that brought me to the fold!
Wondrous grace that brought me to the fold."

And how is His grace to work this change in us? Let the Word of God answer, for to the Word we must go:

"Therefore if any man is in Christ, he is a new creature, old things are passed away, behold they are become new." It is by stepping into Christ in faith that the gift of a new life becomes ours. And it is by abiding in Christ that we are enabled to "walk in newness of life." Are some of us trying to walk in the ways of the world and to walk "even as Christ walked" at one and the same time? Listen to the Word again: "And be not fashioned according to this world, but be ye transformed by the renewing of your mind." "Renewal of mind means a changed heart attitude; it means having the "mind of Christ." And as we permit His grace to work this change in us, we shall willingly, yes even joyfully put off the old and put on the new.

And the secret of abiding in Christ is this: seek Him, commune with Him often in the Word. For He lives in the Word and if we live in the Word we are learning to live in Him. Thus looking unto Him in faith Who abideth faithful and cannot deny Himself, we shall behold Him even as the sainted Apostle wrote: "But we all with unveiled face, beholding as in a mir-

ror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

"Oh, to be saved from myself, dear Lord! Oh, to be lost in Thee! Oh, that it might be no more I But Christ who lives in me!"

It had been my hope to spend a considerable part of my furlough year visiting the congregations of my home district to present Christ and the mission cause. But on my arrival other plans had already been made. The postponement of our return to China, disappointing as that was, has however opened the way for me, and I am glad of the privilege it has afforded me to become better acquainted with the pastors and people of my home field, and to serve my Lord in this present capacity.

Last fall I had the privilege of spending two months in the Yorkton Circuit. To the pastors and their families and all others who so cordially received me and opened their homes to me; to the many warm-hearted Christians whose fellowship I enjoyed; to one and all of these I wish to express my thankful appreciation.

Recent messages from our missionaries in China, and still more recent press reports indicate that a portion of our mission field is now within the war zone. Our Missionary Home and our Chinese Publication Department are located in Hankow, and our Theological Seminary only a few miles outside the city. Other mission stations located farther up along the railroad may also be exposed to attack. The present staff are still at their posts, hoping and praying that they may be able to carry on for Christ. Shall not we, living in the midst of peace and comparative security, unite in offering up special prayer for them and for the Chinese Church? Shall not we, even as Chinese Christians are doing throughout all China today, unitedly pray for General Chiang (not forgetting Mrs. Chiang, for both she and her husband are sincere, praying Christians), that under his God-guided leadership China may regain her independence?

In closing, I wish to extend a sincere greeting to all the pastors and people, leaders and lay members of our Church in Canada. May the prayer of Paul to his Thessalonian Church be our mutual prayer for one another as we face the future with Christ "whose we are, whom also we serve." "To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." II. Thess. 1: 11, 12.

Yours in His blessed service,
—Palmer Anderson.

Iverson installed as Church Head.

Saskatoon. — With solemn ceremony and with prayers for the fruitfulness of his spiritual work, Rev. Iver Iversen, lately of Maplebay, Minnesota, was installed as president of the Norwegian Lutheran Church in Canada Wednesday night, Jan. 19. The induction service was held in Zion Lutheran church here, the actual installation being performed by Dr. J. A. Aasgaard, of Minneapolis, president of the Norwegian Lutheran Church in America.

In his address to the new president, Dr. Aasgaard stressed the responsibilities of the office and the need of seeking strength from God.

Assisting in the service were Rev. B. O. Lokensgaard, Saskatoon; Rev. P. Lerseth, of Bawlf, Alberta; Rev. A. M. Vinge, of Fairy Glen, Sask.; Rev. A. K. Odland, of Torquay, and Rev. J. P. Tandberg, of Weldon, Sask.

INSTALLATION SERMON

By Rev. Iver Iversen, Ph.D.

"The Voice of one Crying in the Wilderness."

Luther says that John the Baptist is the true type of the Christian preacher. He is the type because he is only a voice. Of the questions put to him he might have answered the second in the affirmative, for even Christ bears him witness to the effect that he was the Elijah that was to come. But he does not claim what he truly might

have claimed. He does not even claim to be a person in his own right. He is only "a voice of one crying in the wilderness." That is, his own personality, what he is, is of no particular importance. The important thing is the "Voice", or the Message. The personality of the preacher disappears behind the message. His interest, his hopes, his plans, his popularity or unpopularity, his career, even his daily bread is of no account. The message is everything, and the message is Christ. In this sense John the Baptist is a true type of a Christian preacher; for "nothing of mine all of thine" must be the messengers motto.

As John, so the Christian preacher must have but one passion, to glorify Christ. Christ is glorified, not by mere description, but when His power for salvation becomes manifest in men. His power to salvation becomes manifest when He enters human hearts. To make this entrance possible is the function of the preacher. Neither the preacher nor the church are dispensers of salvation, as some imagine. There is salvation in none other but Christ; and He does not delegate His work to others. The king of kings and lord of lords does his work in person with the individual. Our task is not to bring Christ to human lives, or to make Him willing to enter. He is willing and able to enter and does enter wherever there is an opening. Our task is a much simpler one. It is to cause the way to be straightened out so that the Lord may enter in; for He does not travel on crooked roads.

But even this is an over-statement. Except when our own personal salvation is concerned we cannot even prepare the way ourselves. That, is we cannot prepare it for others. Each one must prepare it for himself. Our task is simply to induce others to prepare the way, each one for himself. But this task that is so humble, because our assignment clearly reveals to us our own inability to accomplish anything in the line of salvation, is nevertheless a very important one; because our own salvation and that of others depend upon our fulfillment of our commission. In this wilderness of sin and disobedience the message must be cried out, for it is urgent. There is no time for soft speaking. It must be cried out because this wilderness-message is unwelcome. It is unwelcome because it involves a surrender of the will or repentance. The first step in salvation is a surrender of self-will to God's will. Faith without this surrender is no faith at all, but simply a human opinion. Christ bestows His Spirit and faith only upon those who obey; for faith itself is an obedience. Therefore the preaching of the Gospel can never be separated from the preaching of the Law.

To lose ourselves in Christ involves two presuppositions. The first and the fundamental one is that we must be redeemed. Christ's redemption involves the condemnation of the self to death. Wherever this redemption is believed life becomes a daily dying to self in order that Christ alone may live in us, that He may become "all in all". Notice that when Christ becomes all to us, as far as our personal life is concerned, He also becomes the all of our testimony to others. We shall know nothing outside of Him. All our activities will also be in Him. Thus He becomes all in us all to others. And thus He becomes "all in all". But He cannot become all to others before He has become all to us.

Luther in the small catechism sums up the work of Christ by saying that He "has redeemed me, a lost and condemned sinner, purchased and won me from All sin, from death, and from the power of the devil". A glorious Gospel. The bondage to self is one of the heaviest shackles fallen man is subject to. It is looked upon as self-evident and inescapable by the world. Alas altogether too often even the Christian is inclined to look upon Christ's redemption as something which has not become operative yet, but is going to become effective some time in the future. But Luther does not say that Christ is going to redeem me, provided I comply to certain rules. He says that He has done it. It is an accomplished fact. All that is necessary on my part is to believe it, and I am free, free from my arch-enemy, the self. As long as I am possessed by my self I am not saved, and I

cannot serve Christ; for salvation consists in the abandoning of the self to God and in serving God instead of serving self. Paradoxical as it may seem, to serve self means slavery, to serve God means freedom. Or in other words, here freedom is slavery and slavery is freedom.

The second presupposition for losing ourselves in Christ is to recognize the Lordship of Christ. This lordship involves ownership. The purpose of Christ's redemption according to the catechism is "that I should be His own, live with Him in His kingdom, and serve Him". The old Norwegian Catechism is here much more pointed. It said, "Forat jeg skulde være hans egen som en synderlig ting". "En synderlig ting" means a piece of chattel. I am to belong to him as a piece of personal property. I can no longer have any purpose or interest of my own. I can have no possessions that are not His. Even my life belongs to Him. If He requires in His service, He takes but that which is His own. If I do not recognize this absolute claim, His redemption has not been applied to me. I have not believed it.

The Lordship of Christ also involves His absolute authority over us. He must be allowed to determine all our actions, both the "what" and the "how" of our undertakings. He has promised us His guidance through His Spirit in His Word. Life for the Christian who recognizes the Lordship of Christ becomes a constant prayer: "Lord what wilt THOU have me do?"

Recognizing the Lordship of Christ involves basing our plans and activities on faith in Christ, not only as the one who has personal authority over me, but upon Christ as the one who has all authority in heaven and on earth. He has authority over things spiritual as well as over things material, over the religious as well as the secular realm. The risen and glorified Savior has all power.

In the days of His flesh Christ had power to heal the sick, raise the dead, feed the hungry, master the storm, and subjugate the evil spirits. In other words, He had power over nature, man, and all the forces of hell. Even then man could say, If Christ be for me, who can be against me? When our risen Savior entered His heavenly glory He did not lay aside this power. He entered a higher realm where He can exercise His divine power on a much larger scale through His body, the Church which is animated by His Spirit. Therefore He predicted before His departure that His followers should do even greater works than the wonders He Himself had done, because of the fact that He went to the Father.

We need not think of this present manifestation of Christ's power as a continuation of miracles in the narrow sense of that word. The order of nature is after all ordered by God for the disciplining and spiritual training of men. Therefore we cannot expect God to permit a departure from it except under the most unusual circumstances. God usually performs it except under the most unusual circumstances. God usually performs His wonders according to the laws that He Himself has laid down. His deeds are no less wonderful on that account, rather more.

But the fact that we do not expect a continuous succession of miracles should not lead us to emasculate the idea that Christ has all power in heaven and on earth. It should rather lead us to say, "I can do all things in Him that strengthen me". The reason for our slow progress is not that the hand of the Lord is shortened; nor it that He fails to keep His promises. The reason is rather with us. It is found not only in our lack of faith, but also in something that is closely connected with this, in the fact that our plans, our ability, our resources have become too prominent. When we become great, Christ always becomes small to us. Finally He disappears entirely, and the work we are doing in His name becomes our work for the kingdom, not His. It is only when we become emptied of self and our ability that His power becomes manifest among us. The rule for Christian success is very paradoxical. It is expressed thus by Paul: "When I am weak then am I strong." (To be continued.)

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

A New Years Greeting to the W. M. F.

Grace and Peace.

The year of 1938 has just dawned upon us, before we let our vision go forward: Come, let us "Count our many blessings of the year 1937."

Having the word of God in our midst from day to day, feeding upon it privately as well as hearing it expounded in the house of God, without interference, is a blessing we have been privileged to have even in the year of 1937.

There are places in the world where that is not tolerated.

The church has stood by us with support so that the work could continue where perhaps otherwise it could not have been so.

We have been given grace to instruct and lead the children and young people to the Lord Jesus through His word.

Some of us have been privileged to help someone to take a definite stand for the Lord and Savior.

Many of us have been blessed with good health. Others have been blessed by being laid aside on the sick bed. It may be the suffering on the sick bed is not considered a blessing: listen, I wonder if this experience is not often the way God leads many to the greatest of blessings. We have received temporal gifts, though perhaps there was drought with crop failure. We then experienced the generosity of the neighboring provinces, who came to aid in sending vegetables, fruit, fish etc.

This is just a few of the many, many blessings we have received during the year 1937. How we should in humility thank our Father in heaven for all these blessings.

With the New Year 1938 we have started a new page in our life story. Little do we know what this year will bring, but as members of the W.M.F. and sisters in Christ let us do our duty toward God and His cause.

Jesus says, "Ask and ye shall receive." Let us pray for more grace, strength, courage, love, and willingness to give and serve as our ability may be.

Let us not be weary in well doing, for in due season we shall reap if we faint not. Gal. 6, 9.

The W.M.F. has a great program for work. The different activities need our prayers and support. Also in Yorkton circuit the W.M.F. has been organized. We have so far not been doing as much as we should desire. May the year we have just begun awaken more interest and love for the work among us. On account of the great distance between the calls, many of our ladies are not given the opportunity to attend the meetings. This may be the reason the work has not prospered to the extent as it might otherwise have done. As we get better acquainted with the work our love and interest for the cause will increase.

I am glad to see the work of the W.M.F. going ahead in Canada district, and also happy for the little that is being done in Yorkton circuit. Thankful for the co-operation of the pastors by encouraging the work of the federation within their charges, as well as the individual member that takes part in the work.

My earnest prayer is that during this year we will be able to do more than we have done.

May we thank our Lord and Savior for the opportunity and privilege to work in His vineyard.

Sincere greetings from a co-labor in the Lords service,

Mrs. F. M. Aasheim,
Pres. W.M.F. Yorkton circuit.

"Others First".

The word "Missions", should be a household word in the mind of every true follower of the Lord Jesus Christ.

In the heart of Jesus, the word "others", was always predominant. We recall the words of the Blessed Master, saying: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice"; (John 10:16).

There is an old proverb of truly great significance, in every christian's life, "others first and I last."

There was no heart, too black or no life so marred by the power of sin, for the Master of Calvary. The woman of Samaria was a type of the power of sin and it is a pleasure to follow the progress of

thought of this greatest of soul winners Christ Jesus. How patiently and kindly He points her mind to the very source of this spiritual Artisan well, Christ Himself, and her great need of spiritual water. When her eyes and mind are opened to this truth she rejoices. But does she selfishly lay aside this glorious treasure? No, she must share it with others. Others, too, must come and see.

Shall not we, then, who were brought to Christ as little children, in Baptism and have had the blessed opportunity to learn of Christ and His redeeming love, be more than willing to share this joy with others? Shall we not lend our support both in prayer and Material means so that those who still sit in darkness may learn to know our Christ and His saving love?

On the mission fields both at home and abroad there is much need for more workers. Our fellow men on our Home Mission field are looking to us for help. Thousands of heathens are trying to find peace. They look to us to send them the Gospel.

What a glorious privilege will be ours as we labor to lighten their labors! The more we love others, the more we know God's love for us. Let us urge ourselves and others to remember this as we drop our offerings into our Mission Boxes.

"Give and it shall be given unto you". Luke 6, 38.

In order to promote the work of the Missions, challenge all W.M.F. members with the most expressive statement of giving, namely:

(I. Cor. 16:2) "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

Little drops of water
Little grains of sand.
Make the mighty ocean
And the pleasant Land.

Think what it would mean for our Mission Box Fund if 10 women in each of our 3000 societies would give only 2 cents, fifty two times a year it would be \$31,200.

If each one of the 91,000 women represented in the W.M.F. gave only 2 cents each week it would mean \$94,640. Ninety-one thousand women praying once a week for our Mission would mean 4,732,000 prayers annually.

Think what it would mean!

The time for the ingathering of the Mission Boxes is in September and at the same time new mission boxes should be at hand for distribution. These boxes can be secured free of charge by writing to Womens Missionary Federation, 425 So. 4th Str., Minneapolis, Minn. The money collected thru these boxes should be sent to our treasurer Rev. H. O. Shurson, 425, South 4th St., Minneapolis and marked Mission Box money. It will be credited to your Congregations apportionment on the Budget.

If the Ladies Aids would report to their respective Circuit M.B. secretaries telling them what has been done thru this department and also what is being done to arouse interest in missions in their aids and also the circuit Secretaries in turn would report to undersigned, it would be very much appreciated.

Dear mission friends in Canada Dist. Shall we make 1938 the best year yet in our Mission Box Department?

Agnes Anderson,
Dist. M.B. Secretary.

The Cradle Roll.

At this time I wish to remind all local Cradle Roll secretaries and other with records of 1937 Cradle Roll babies that your reports should be sent to your Circuit Cradle Roll secretaries as soon as possible in order that they can send me their reports before February first. If you do not have a circuit secretary then please send the information to the undersigned. The information required is:

Congregation — Pastor — His address
— Number of enrollments. The report should cover the time from Jan. 1, 1937 to Dec. 31, 1937.

I wish to take this opportunity to thank for co-operation in this work during the past year and to wish you all a Happy and Blessed New Year.

In His Service,

Mrs. J. B. Stolee,
District Cradle Roll Sec.
Macoun, Saskatchewan.

Home and Foreign Missions are alternate beats of the same heart. —E. Stanley Jones.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Comments.

"But if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." Mark. 11:26.

Jesus spoke plainly. He left nothing uncertain in this respect. And He mentioned it so often. Only the forgiving will be forgiven. Is it so necessary to mention this? Is it necessary for Christians to be reminded of it?

Indeed it is. I am thinking now of the walls that so often arise even between God's children. Walls of suspicion, of misunderstanding, of criticism, are often reared. And the devil sees to it that they grow. Old Adam comes to the fore and lays the blame to the other person. So each side the wall appears to have come there from the adherence to truth and righteousness—while in the background the demons rejoice. These walls sometimes, and perhaps often, too become a sin against the verse quoted above. There is an unwillingness to yield—to bend. There is a pride that will not be broken. There is a self-justification that shuts out the light.

God says, *forgive*. And there are no exceptions. This forgiveness must extend to even the unlovable—the unkind. It must be like Christ's forgiveness—to the nail-drivers, and the taunters. And the command is absolute. Forgive and be forgiven.

But God has to step in. The human heart is not like that. There is need of a crucifixion of the flesh. Only the Grace of God can perform that in our hearts. Dear Luther Leaguers. Look out for walls! Look out for a bitter root creeping up that can so easily become a light excluder! Let God through Christ melt our hearts. A broken heart always forgives, and a contrite spirit is never critical.

"Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,

—V.

Some leagues have started a Luther League Library. The Reading Project should be considered. There are some fine suggestions in regard to reading matter. You have no doubt noted in the last number of Hynden that it is now possible to get books from our Publishing House for Library purposes, free of duty. That will make libraries possible. A good library will improve the league. It will make better christians. It is an effective antidote against thrashy reading matter.

Plans are in the making for the 1938 District Convention. Letters will be sent out to those who are to take part in the program. When the letter comes consider it carefully if you are requested to serve in that way. It is a real privilege.

Now that elections have been held in many locals, do not fail to fill in the card giving names of new officers and send it to the International Office. That will keep their records up-to-date, and insure the regular coming of the Better Leagues. If you are not getting the Better Leagues the reason likely is that you have not reported the new officers.

Hymns.

Just a few personal impressions. This is not a professional appraisal. There are many kinds of hymns. There are hymns that are beautiful and lasting. They grow the more precious through use. They touch something within the human heart that goes deep. They are poetic and melodic expressions of the hopes and aspirations of men. But that is not the only kind of hymn.

There is another type of hymn, the catchy, subjective, emotional, flighty type of hymn. A hymn more often born of superficial experience rather than agony of soul. These hymns, often like poor quality garments, become threadbare through use. To cater to that type of hymn tends to pervert the taste for the better type, consequently there are church groups that feel that the better type are "heavy" and thus unsuited for a rousing religious service. Yes indeed the degeneracy in taste may go so far that christian hymn words are fitted to the jazzy tunes of the times. Briefly let us consider three departures from true hymnology. 1. The hymn that lacks a Christian message. 2. The hymn into which has crept an unscriptural statement. 3. The subjective hymn filled brimful of self.

Under number one let us just think of one — "Beautiful Isle of Somewhere". It is beautiful but insipid. Even the modernist

can sing it. Christ is not in it.

Under number two we look at a well known, beautiful hymn. We all love it and sing it, and yet there is a line like this in it,

"Lord Jesus, Thou seest I patiently wait,
Com now, and within me a new heart create."

Does man have to wait "patiently" for God when his heart is ready to receive His blessings? (Not change in this line in the New Concordia No. 267). Under number three we think for the moment on a hymn heard often on religious programs on the radio—this hymn, "I'll spend my Vacation in Heaven." Can anyone sing that and fail to see that the outstanding words are "I" and "My"? Besides the very queer title—does not the ego prominently come into view throughout? When changing across a hymn book recently in which this song was printed, we read the song through. To us it seemed there was a refrain similar to this, "I thank thee Lord that I am not as other men are."

All hymns with Christian terminology written into them are not all good hymns. Or is it not possible, think you, that the mark of the cloven hoof may appear in hymns too? Therefore, let us be discriminating in the use of hymns. Let us use good hymns — hymns that exalt the Saviour and bring our little insignificant selves into the background. Then the hymns too, must bring a definite Christian message. There are many good hymns. God wants us to speak to one another in Psalms, Hymns, and Spiritual Songs.

—Vinge.

"World, Thou and I Must Walk Apart."

World, thou and I must walk apart,
Dear are thy treasures to my heart,
But goods and gain, ease and renown,
My Master biddeth me disown.

I cannot His friend and thine:
Two are your loves that will not twine,
And I have chosen His to be
Mine unto all eternity.

Thine are the gifts of time and rust,
Will dwindle into windy dust:
Him will I follow who hath power.
To make eternal this mine hour.

Him will I follow who hath given
His life and made me heir to heaven,
And daily pray, O Father make
May heart more willing for His sake.

—G. J. Neumann.

Bible Questions.

1. For whom was the first grave monument erected?
 2. Who were the "Sons of Thunder"?
 3. Where are the following mentioned:
 - a. New Birth
 - b. " Tomb
 - c. " Creature
 - d. " Heart
 - e. " Man
 - f. " Song
 - g. " Jerusalem
 4. Where is it stated that Ministers of the Gospel should get their living thereby?
 5. Where is it stated that Paul took wages?
- (Answers to these questions received until February 25th.)

As a Church, the new year demands of us that we, no matter what the cost, everlastingly and enthusiastically proclaim the Gospel of the Crucified Christ, which is the one source of cheer and hope in the midst of the dark world. Men are realizing the failure of human panaceas. Now is the time for Zion to get up on a high mountain and publish the glad tidings of grace in Jesus Christ. As a Church, too, we must intensify our efforts and increase our sacrifices to relieve the material needs of others. The Christian Gospel is a power. It makes men different. That difference must be plain to all, if our message is to prove effective. Such is the challenge of the new year. Will you as an individual and as a church member meet it joyously and heroically?

(Selected)

"What then, is Personal Work? It is to lead a soul into living fellowship with Christ, out of the power of darkness into the Kingdom of light." —Rev. A. W. Knock in *Personal Evangelism*.